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IN THIS ISSUE: Manana Is
Today by Frank L. Titus . . .
Picture Biography of Wyoming's
New Bishop Coadjutor . . .
Bishop Strider on Lambeth
and Unity . . . Other Features

FORTH

• M A Y • 1 9 4 8 •

Paso Robles Canteen Community Leader



Committee of teenagers with the enthusiastic help of the Rev. and Mrs. Leon Harris (above), founders and directors, plans activities of the Paso Robles 'Teen Canteen at St. James' Church, Paso Robles, California

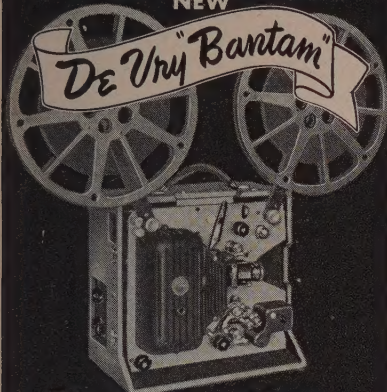
Billiards, bowling, dancing, ping pong, and reading facilities are some of the activities offered by the Canteen in five rooms of St. James' parish hall. Chaperons are selected by various local civic organizations which all are invited to assist in this truly community project. The Canteen was organized in April, 1945, at the direct request of public school students. Now in addition to its regular Friday and Saturday night programs, it is headquarters for Boy

Scouts, Campfire Girls, Cub Scouts, the Church school, and Young People's Fellowship. Any boy or girl in Paso Robles and surrounding territory, who is in the sixth grade or above, and under twenty years of age, may belong to the Canteen for one dollar a year. St. James' Church school enrollment has grown from seventeen to one hundred thirty-five in less than three years, and the congregation has almost doubled leaving Standing Room Only!



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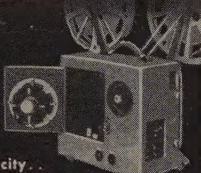
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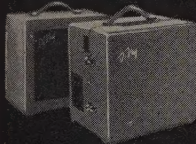
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Turning the Pages

A RECENT renewal for FORTH continues a subscription begun by the subscriber's grandfather 115 years ago. Here is the story.

In 1833 the grandfather, Robert Enoch Hobart, Jr., a nephew of the third Bishop of New York, the Rt. Rev. John Henry Hobart, subscribed to *The Missionary Herald*. He continued his subscription to the *Herald* for the three years of its existence and when it was discontinued and succeeded by THE SPIRIT OF MISSIONS, he became a subscriber to the new magazine. He maintained his subscription until his death at which time it was transferred to his daughter who later became the mother of the present subscriber, Mr. William Ives Rutter, Jr., of Philadelphia. She continued the subscription until her death in 1924 when it was again transferred, this time to Mr. Rutter.

Mr. Rutter, who is Secretary of The Church Historical Society, is rather proud of this 115-year-old record. The Editor is, too, and we both would be interested in hearing of other long-term subscriptions to the magazine.

Focus on Amsterdam

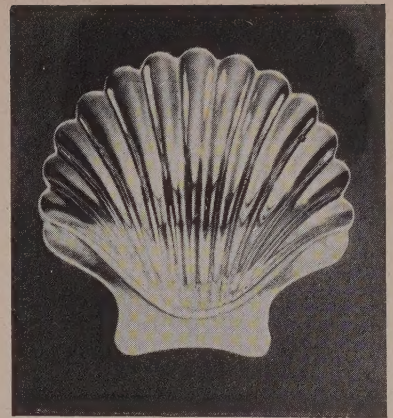
THIS summer the eyes of Christendom will focus on Amsterdam, Holland, where, August 22 to September 4, the official representatives of 140 Churches from thirty-nine nations will meet together in the first assembly of the World Council of Churches. The Christian Churches

Continued on next page



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Turning the Pages

Continued from page 1

of the world which maintained an unbroken fellowship throughout the recent war are firm in their conviction that God has a vital place in life today. The Assembly discussions therefore will center around the theme Man's Disorder and God's Design.

This subject is of the utmost concern to all Christians and all will want to know what their leaders have to say. In the weeks ahead we all can share in the preparations for the meeting of the Assembly by doing a little reading and study. *Pilgrimage to Amsterdam* by H. G. G. Herklots and Henry Smith Leiper (New York, Morehouse-Gorham. \$1) is a brief, popular discussion of the topics which will be considered at Amsterdam. Two other pamphlets will be helpful to those who wish to discuss these questions in groups: *Summons to Amsterdam*: a study outline (25c) and *Answers for Amsterdam*.

Readers may also wish to refer again to the articles on the World Council of Churches which appeared in FORTH, February, 1946, page 7; March, 1946, page 14; May, 1946, page 12; and to the list of delegates of the Episcopal Church to the World Assembly which was reported in our February issue, page 18.

Forth Brings Returns

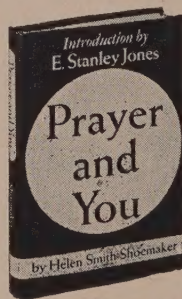
"We believe in missions," writes the dean of St. Paul's Cathedral, Mishawaka, Ind. "And I think FORTH is a good missionary magazine. In my five years in this parish we have

increased our giving to missions from \$375 to \$1200 a year."

Recent additions to the 100% vestry subscribers list include: Trinity Church, Highland Park, Ill., the Rev. C. U. Harris, rector; Christ Church, Lead, S. Dak., the Rev. Edgar F. Siegfriedt, rector; Trinity Church, Marshall, Mich., the Rev. John L. Knapp, rector; for the fifth consecutive year the Church of St. John-in-the-Wilderness, White Bear Lake, Minn., the Rev. Frank T. Barr, rector; Church of the Advent, Westbury, Long Island, the Rev. Frederick Underwood, rector; All Saints' Church, Western Springs, Ill., the Rev. C. E. Bigler, rector; Christ Church, Ridgewood, N. J., the Rev. A. J. Miller, rector; for the second year St. Alban's Church, Albany, Calif., the Rev. Randolph C. Miller, rector; Church of the Good Shepherd, Hemet, Calif.; and Grace Church, Defiance, Ohio, the Rev. R. A. George, rector.

All Saints' Church, Sterling, Colo., is again 100 per cent parish subscriber to FORTH. The Rev. C. R. Ericson is the rector.

THE Very Rev. Stephen Hai-Sung Tsang, Dean of St. Paul's Cathedral, Hankow, China, has been elected Bishop of Hankow in the *Chung Hua Sheng Kung Hui*. The Bishop-elect is now in the United States but expects to return to China in the very near future. He will succeed the Rt. Rev. Alfred A. Gilman, who retired upon attaining the canonical retiring age, but has been in charge of the Diocese pending election and consecration of his successor.



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FORTH

VOL. 113 NO. 5
MAY 1948
Editor WILLIAM E. LEIDT

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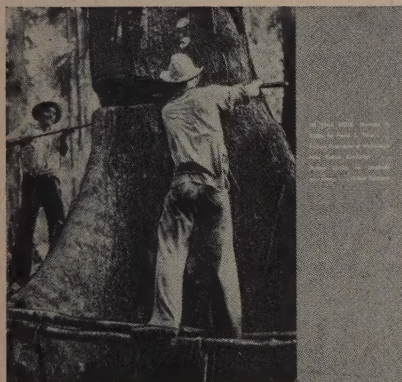
THE COVER: Mesquito Indians hew giant mahogany trees in Nicaraguan forest. Some of these people are faithful Churchmen, but there are many still to be reached in isolated areas. The Church in Nicaragua and Costa Rica has been transferred from the Church of England to the American Missionary District of the Panama Canal Zone. The Rev. Frank L. Titus gives a first-hand account of the work in Nicaragua and other countries south of the border in his article, *Manana is Today*, beginning on Page 15. Ewing Galloway Photo

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CHURCHMEN in the NEWS

Better Music — Better Boys

BBETTER Music—Better Boys... This is the motto of the St. Luke's Choristers, and William Ripley Dorr has proved it a good one and true. For eighteen years he has been conductor of the choir and he says he hasn't even a disciplinary problem. In these days of juvenile delinquency, that is a reassuring bit of news.

In 1930 the Rev. Perry G. M. Austin, rector of St. Luke's, Long Beach, Cal., decided that his church should have a choir of men and boys. To establish it he called in Ripley Dorr. And so the choir started with six boys, one of them Roger Dorr, the conductor's son. Six months later it had grown to nearly sixty men and boys and was singing anthems in eight parts, unaccompanied. It developed a style and beauty of tone quality which immediately attracted widespread attention in musical circles.

Ripley Dorr's heritage and past experience had much to do with the success of his choir. His family was

artistically inclined. One grandmother was for many years poet laureat of Vermont and a friend of Whittier, Holmes, Emerson, and Longfellow. His mother and her twin sister both were professional singers, while another aunt was a church organist, founder of the Schubert Club, and national secretary of the National Federation of Musical Clubs. That he, too, should be musical was no surprise.

William Ripley Dorr was born in June, 1891, in St. Paul, Minn. After attending Helicon Hall in New Jersey and Mechanical Arts High School in his home town, he taught manual training in St. Paul's elementary schools before going on to college. He was graduated in mechanical engineering from the University of Minnesota in 1914.

This may not seem the proper education for a musician in the making, but in the meantime he had been a choirboy and an organ pupil of George Fairclough at St. John's

Continued on next page

THE PROTESTANT CHURCH AND THE NEGRO

Frank S. Loescher

Here are facts, presented fully and objectively, that will stimulate self-examination among church bodies, congregations, and members. Bishop William Scarlett says in a Foreword that this study of inter-racial policies and practices of the Protestant churches in America "will not be pleasant reading for those who love the church." The author's sobering conclusion, after studying seventeen major denominations, is that the Protestant Church has in effect "aided and abetted" segregation and discrimination, inside and outside the church. Dr. Loescher's concern for the church's future, and his scientific method of assembling facts make this a guidebook that will be the basis for discussion and action by laymen and clergymen.

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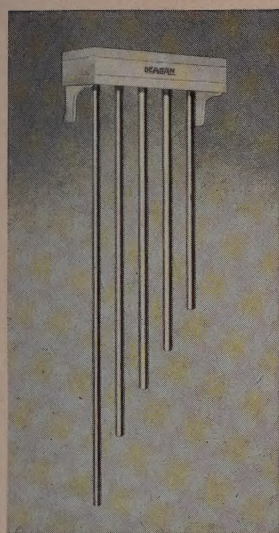
Stanley I. Stuber

This layman's primer of church history provides a condensed though comprehensive record of the Christian Church from its beginning down to the movements for unity today. The many branches of the church in America are described in separate chapters giving the historical background and chief emphases of the Roman Catholic, Protestant Episcopal, Reformed, Lutheran, Presbyterian, and Methodist churches; the Congregational Christian, Baptist, Quaker, Unitarian, Universalist, and Disciples. The Mennonites, Evangelical-Reformed, Christian Scientists, and other groups are included in one chapter. A final section, "Working Together," deals with some of the agencies through which the denominations function on a cooperative level.

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MAY

- 2 Rogation Sunday
- 2-8 Christian Family Week
- 6 Ascension
- 9 Church of the Air. Columbia Network. 10:30 a.m. E.S.T.
- 13 Convention to elect Bishop of Western North Carolina
Consecration, the Rev. Lauriston L. Scaife, S.T.D., as Bishop of Western New York, St. Paul's Cathedral, Buffalo
- 16 Whitsunday
- 18 Consecration, the Rev. William J. Gordon as Missionary Bishop of Alaska. Church of the Good Shepherd, Raleigh, N. C., 10:30 a.m.
- 22-23 Meeting of diocesan chairmen, Provinces I and II, Presiding Bishop's Committee on Laymen's Work, Seabury House
- 23 Trinity Sunday

JUNE

- 6 Church of the Air. Columbia Network. 10:00 a.m. E.S.T.
- 15-24 National Episcopal Rural Church Conference, Park College, Parkville, Mo.

Churchmen---continued

in St. Paul, the church in which he was confirmed. While at college he was organist and choirmaster at Episcopal churches in Stillwater, Minneapolis, and St. Paul.

After graduation, Mr. Dorr worked for the Hall Organ Company and later the Aeolian Company. In 1927 he rejoined Hall as its California representative. The work was perfect for him as his engineering training and knowledge of pipe organs made him ideally fitted to design and sell them. During World War I he served in the Navy as bandmaster, and in 1919 married Dorothy Countryman of St. Paul. It was their son, Roger, who was a charter member of the St. Luke's Choristers. Throughout these years Ripley Dorr kept up his music, playing the organ and conducting choirs in places too numerous to be mentioned here. One particular position, however, must be noted, for it gave him some of the most valuable of his musical training.

Continued on page 26

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OFF TO ALASKA, Gladys Shreiner, twenty-two-year-old graduate nurse of Episcopal Hospital, Philadelphia, packs suitcase for the four thousand mile journey to Nenana, where she will be at St. Mark's Mission. See page 7

New Missionaries Man Vacant Posts

APPOINTEES SHOW RANGE OF OPPORTUNITY FOR SERVICE

WHEN the wife of a Kansas rector read in a Church paper that Alaskan missions might close if clergymen were not found to minister to them, she sat back to think. But not for long.

Her husband was the rector of a busy parish. He had been a successful domestic missionary. Why not an overseas one?

The Rev. Samuel A. McPhetres, her husband, and rector of the Church of the Covenant, Junction City, found her suggestion would fulfill a lifetime wish. So today the McPhetreses and their three sons are happily situated at beautiful Holy Trinity Church, tucked on a mountainside in Juneau, Alaska.

After graduating from St. John's Theological School, Greeley, Colo., and studying at State Teachers College, Mr. McPhetres was for four years a missionary in southwest Colorado. While he was rector in Junction City, he served as chairman of the diocesan department of Christian social relations and was a member of the Executive Council. During World War II he developed a successful program for servicemen in nearby Fort Riley.

This rector is only one of many new missionaries including three clergymen, one nurse, a secretary, a cook, an accountant, and a religious education worker.

New Work in West Indies

In their ranks are two important "firsts": the first religious education worker to go to Haiti and the first full-time chaplain for St. Luke's Hospital, Ponce, P. R. Their choices of overseas posts range from Alaska,

China, Puerto Rico and Haiti, to Liberia.

Kathryn E. Bryan of Memphis, Tenn., is the first Negro religious education overseas appointee of the Council, and the first religious education worker to be sent to the growing Church in Haiti.

She is a graduate of LeMoyne College and completed work for a Master's degree from Teachers College, Columbia University, while resident at Windham House on a Woman's Auxiliary scholarship. She has done outstanding religious education work in Memphis, Cincinnati, at St. Philip's Church, New York, and among the Navajos at Good Shepherd Mission, Fort Defiance, Ariz.

The Rev. Frederic J. Haskin of Evanston, Ill., first full-time chaplain at St. Luke's Hospital, Ponce, finds a fluent knowledge of Spanish a distinct advantage to his ministry. A graduate of the University of Maryland, with a diploma from General Theological Seminary, Mr. Haskin worked in Chicago, Macomb, Ill., and New York before serving as an Army chaplain, 1942-1946. Most recently an assistant at St. Luke's, Evanston, Ill., he completed work for a B.D. degree at Seabury-Western Theological Seminary.

Mr. Haskin's father was founder of Washington, D. C.'s Haskin Information Bureau, which services newspapers, and is now headed by his brother.

Gladys A. Shreiner, R. N. (picture on page 6), left Philadelphia in January for Alaska. For the present assigned to St. Mark's Mission, Nenana, she later will go to the Hudson Stuck Hospital at Fort Yukon.

Miss Shreiner is a graduate of Germantown High School, and of the School of Nursing of Episcopal Hospital, Philadelphia, where since her graduation in 1946 she was staff nurse.

For years Mrs. H. N. Newbert, of Belfast, Maine, an energetic woman, cooked for lumberjacks in the Maine woods, for children's camps, and for a tearoom. Recently she flew to Alaska to fill the long vacant position as cook at Hudson Stuck Memorial Hospital, Fort Yukon. Dr. Lula Disosway and her staff now have difficulty finding enough superlatives with which to express their admiration, not only of Mrs. Newbert's culinary artistry, but of her inimitable good spirits and ability to win even the most difficult of patients.

Reconstruction Aides

Bustling, recuperating Kiangsu already has absorbed three new missionaries into its life: the Rev. Ralph L. Tucker of Cambridge, Mass.; Gertrude E. Eby of Mishawaka, Ind., and H. Neville Colthurst, Englishman, most recently of Toronto, Canada.

After a year at the Massachusetts Institute of Technology, Ralph Tucker went to Tufts College, where he received his Bachelor's degree. A graduate also of Episcopal Theological School, Cambridge, he studied at the Institute of Far Eastern Languages, Yale University, in preparation for his new work in Changshu, Kiangsu Province.

Mr. Tucker was ordained October 19, 1947, in his home parish of St.

Continued on page 22

J. Wilson Hunter First Bishop

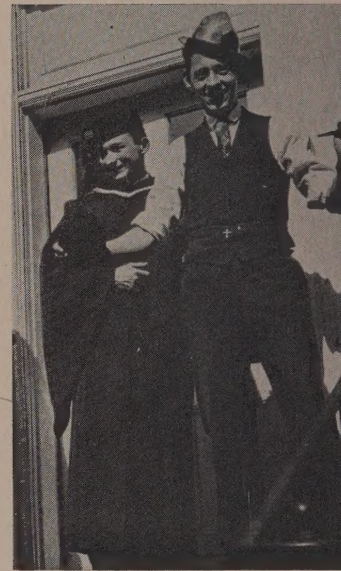
FORMER KENTUCKY RECTOR ACCEPTS CHALLENGE



1. JAMES WILSON HUNTER, Bishop Coadjutor of Wyoming, was born April 4, 1904, in Baltimore, Maryland. He is the son of William Curtis Hunter and of Beryl Gertrude (Wilson)



2. A TWIN, Wilson and his brother, William Falkner Hunter, were photographed together at the age of five. Attending public and preparatory schools in Baltimore, James was graduated in 1925 from Johns Hopkins University



3. THE MINISTRY was Wilson's early choice of a vocation, and he entered Theological Seminary of Virginia, from which he was graduated



6. PARISHIONERS are greeted on his first Sunday as rector of St. Andrew's, Louisville, Ky., 1938 (above). He has been deputy from Diocese of Lexington to every General Convention since 1934. He was also on diocesan Standing Committee



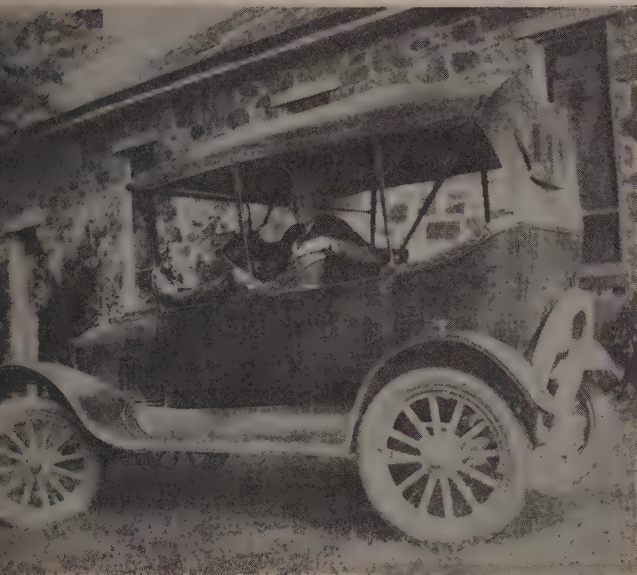
7. BREAKING GROUND for new church in 1940 brought Bishop Charles Clingman (holding Prayer Book) to St. Andrew's. Mr. Hunter was chairman of Kentucky's diocesan department of missions, 1939-1943



8. HUNTER FAMILY today: Nancy, 16, next to Mrs. Hunter; Sally, 13, Jimmy, 7; with "Butch" their cocker. Mr. Hunter was member of Kentucky's Standing Committee for five years and chairman of department of Christian education, 1944

Coadjutor of Wyoming

AWLING ROCKY MOUNTAIN REGION



4. HIS FIRST CAR was a great help as student-in-charge, later rector, of St. Barnabas', Sykesville, Md., 1926-1929. Ordained to the diaconate in 1927, he was ordained to the priesthood in May, 1928, by Bishop John Gardner Murray. He married Nancy Wattles, Oct. 18, 1928



5. WITH HIS DAUGHTERS Nancy, left, and Sally, Mr. Hunter attends Girl Scout Rally. He was rector of St. Andrew's Church, Ft. Thomas, Ky., 1930-1940, serving also at St. Stephen's, Latonia, Ky., 1932-1938 and as Archdeacon of Ohio Valley Region, 1936-1940



9. TWO TEAMS, members of the Episcopal Bowling League in Louisville, meet with Mr. Hunter (center). In 1946 he became rector of St. Mark's Church, San Antonio, Texas, which has 2,500 communicants. While in the Diocese of West Texas he also served as chairman of the department of finance and as examining chaplain. Early in 1948 he was elected Bishop Coadjutor of Wyoming and will succeed the Rt. Rev. Winfred H. Ziegler on his retirement



10. ST. MATTHEW'S Cathedral, Laramie, Wyo., was filled April 7, when Mr. Hunter was consecrated by Presiding Bishop Henry Knox Sherrill. Pictures of the consecration will appear in the June issue of FORTH

Ute Tribesmen Rally to Church

By the Rev. JOSEPH F. HOGBEN

Vicar of St. Elizabeth's Mission, Whiterocks, and Holy Spirit, Randlett, Utah, rides King to call on his Ute Indian parishioners. Other times he travels long distances in the mission car, *Pilgrim*



AS the first rays of the sun ripple across the sage-covered mountain desert near Whiterocks, Utah, the peal of St. Elizabeth's Mission bell calls the Ute Indians to daily worship.

The Episcopal Church holds a unique place on the Uintah and Ouray Reservation in eastern Utah. It is the only Church formally invited by the Tribal Council to minister to Ute Indians. For more than fifty years devoted clergy and lay workers have labored there.

Three bands of the Ute tribe, the Uintah, Whiteriver, and Uncompahgre, numbering about 1,500 in all, live in scattered cabins on the colorful reservation under the shadow of the Uinta Mountains. The reservation is well-irrigated and splendidly served by the Government. It would provide a stable land-economy for the Indians were it not for the continual encroachment by non-Indian settlers during the past forty years since the reservation was thrown open for homesteading.

The original four and a half million acres owned by the tribe have dwindled, and the tribal lands now

lie in a shattered and distorted pattern with the thrust and counter-thrust of non-Indian ownership tearing the people away from their natural homesites, separating the irrigated land from grazing land, and making the people almost helpless to make real use of these balanced resources. As a result the Ute people barely carry on with tiny farms, some cattle, hunting, and fishing.

There are two active missions in the Ute country. St. Elizabeth's at Whiterocks is the mother mission. It has a church, parish hall, and recently remodelled rectory. Twenty-four miles to the southeast, nestled in the shadows of the great bronzed sand-cliffs along the confluence of the Whiterocks and Uinta Rivers, is the Mission of the Holy Spirit at Randlett.

The Rev. Joseph F. Hogben (FORTH, May 1940, page 12), vicar of St. Elizabeth's, ministers to both missions. With the aid of the mission car, *Pilgrim*, he is able to hold regular services and Church schools at each mission every Sunday. Astride the great sorrell, King, the Buckaroo parson, as Mr. Hogben is called, is able to make pastoral

calls to his Indian parishioners scattered over the reservation.

The Church, especially at Whiterocks, is carrying on a full-time, seven-day-a-week program. Daily services, and especially the Holy Communion, are the heartspring of Christian life to which the Indian people are increasingly responding.

At Whiterocks, where the Indian Boarding School is located, the Church works in close coöperation with the Government. The Agency superintendent, school principal, and all personnel of the Indian Service have given the Church every possible encouragement and help.

The Church and Government link energy and aims on all possible programs. For instance, Mr. Hogben serves as scoutmaster and assistant cubmaster of the Boy Scout groups, while faculty members of the Government school teach in St. Elizabeth's Church school. The Church school has enjoyed such growth that there are now more than one hundred children in regular attendance, and classes have outgrown the bounds of the parish hall.

A branch of the Woman's Auxiliary is active at St. Elizabeth's. It

meets weekly and greatly assists in the mission program by sewing, faithfully filling United Thank Offering boxes, and serving the parish breakfast every Sunday after the family Eucharist. Branches of the Girls' Friendly Society, the Acolytes Guild, and the Brotherhood of St. Andrew also are being organized.

The 1947 Every Member Canvass, the first real Canvass ever held in the Ute field, may have been a bit slower in operation than in other places, but the results were worth awaiting. For the first time in the history of the Ute Mission, two hundred pledges were received. The two missions are now contributing toward the missionary's salary, with \$1.25 per month coming from the Mission of the Holy Spirit at Randlett, and \$5.00 per month from St. Elizabeth's. A start toward self-support!

Another "first" was the recent Confirmation class of eighty candidates that was presented to the Rt. Rev. Stephen C. Clark, Missionary Bishop of Utah, on his first visita-

tion to St. Elizabeth's. All ages were represented and candidates came from all parts of the reservation to make up the largest class ever recorded in the history of the Ute Mission, or ever presented in the history of the Missionary District of Utah!

That Ute Indians are faithful Churchmen may be judged by their devotion one frosty Sunday morning last winter. Quite by accident the fire was not built at the Mission of the Holy Spirit. The little church was ice cold for the early Communion. In fact, it was five degrees below zero! During the service the water in the lavabo froze solid. Yet thirty faithful members of the congregation, some of whom had walked for miles, stayed through the entire service.

The arm of the Church extends into the reaches of the reservation. The presence of the Buckaroo priest riding the range has done much to break down the barrier between the Ute and the white man. As he lends a hand with their chores, or sits on

the floor of their humble cabins, talking with them in the Ute tongue, in which he is becoming increasingly fluent, Mr. Hogben always seeks the opportunity to tell the Gospel story and bring to them the vision of the Church.

To the Ute Indians the Church stands as an eternal hospice, a refuge in time of sorrow, and a place of joy and strength. Never a day goes by but someone slips in before the altar of God to find the great peace.



THE first steps in granting the gift of apostolic succession to the Philippine Independent Church (FORTH, December, 1947, page 19) were taken in the ordination and consecration of Mons. Isabelo de los Reyes, Jr., and the Rt. Rev. Manuel N. Aguilar. The Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines; the Rt. Rev. Robert F. Wilner, Suffragan Bishop, and the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, took part.



SMILING, shy Ute Indian children (above) are part of a recent confirmation class of eighty persons at St. Elizabeth's Mission, Whiterocks, Utah (below)



FORTH—May, 1948



NEW GENERATION of Ute Indians is typified by this young girl. Church plans an enlarged ministry among her people

THAT TH

CHRISTENDOM EA



British Combine

CANTERBURY CATHEDRAL, ENGLAND

Festival Time in England

WHEN St. Augustine landed at Kent in England and began building churches, the first one he built, a chapel connected with his abbey at Canterbury, he dedicated to St. Pancras, a young fourth-century martyr. The dedication took place in the year 598. The 1350th anniversary will be celebrated at century-old St. Augustine's College, Canterbury, this June. At the choral Eucharist which is the chief event of the centennial celebration on St. Peter's Day, June 29, Presiding Bishop Henry Knox Sherrill is to preach.

Even older churches were in use in Britain when Augustine arrived, but this chapel anniversary in itself calls to mind the long life of the English Church. It was already eight centuries old when Chaucer's pilgrims made their pilgrimage to Canterbury in the spring.

St. Augustine's College is a training college for clergy, especially those intending to work overseas.

THERE have been seven Lambeth Conferences and all of them have dealt with the subject of Church Unity. At the first in 1867, no special Committee on Unity had been appointed, but the official statement issued by the seventy-six Bishops present contained these words: *We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord 'That they all may be one.'*

At the second Conference in 1878, unity was considered only in relation to the various Churches of the Anglican Communion; but in 1888, largely on the initiative of our American Church, Christian reunion in its genuinely ecumenical aspect was presented and studied. The pronouncements of this Conference were notable and far reaching, since out of them came the Chicago-Lambeth Quadrilateral. The formulation of this historic statement began in a report made by a committee of the House of Bishops to the 1886 General Convention in Chicago. That report proposed that the Episcopal Church announce to the Christian world its readiness to enter into "brotherly conference" looking towards Church unity with any Christian body which should signify its acceptance of

The Holy Scriptures as the Revealed Word of God:

The two sacraments, Baptism and the Supper of the Lord;

The Nicene Creed; and

The Historic Episcopate. Lambeth 1888 approved the Quadrilateral with minor verbal alterations, and after the addition of the Apostles' Creed to article three. This was the most significant action on Church unity ever taken by Lambeth, and it has been consistently reaffirmed in one form or another by each subsequent Conference.

From 1888 on, each meeting of

FORTH—May, 1948

MAY ALL BE ONE

AWAITS DELIBERATIONS ON CHURCH UNITY

Lambeth has had a formal Committee on Church Unity, the various reports of such committees arousing widespread interest and discussion.

From the Anglican standpoint, the problem of Christian reunion looks in two directions at the same time, towards Churches which have always possessed an episcopal ministry, that is to say, the threefold ministry of bishops, priests, and deacons, ordinations invariably performed by bishops; and towards the great non-episcopal groups, commonly known as the Protestant or Reformation Churches.

Whenever Lambeth, therefore, has spoken of Christian reunion it has made clear that it envisages the ultimate union of all Christendom with no part left out. Thus in 1908 the report of the Committee on Unity reminded Anglicans *that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition.*

It then goes on to point out that *any advance in this direction is at*

elaborate and important Lambeth has received. It included, not only the reference to the Church of Rome quoted above, but discussions and recommendations concerning the relations of the Anglican Church to the Orthodox Eastern Church; the separated Churches of the East, such as the Jacobites or West Syrians, the Copts or Abyssinians, the Armenians, and the Christians of St. Thomas in Malabar; the Church of Sweden; the Old Catholics; the Unitas Fratrum, or Moravians; and the Reformed Episcopal Church. All these possess the episcopal type of ministry.

With regard to the non-episcopal Churches, the Conference of 1920 issued the famous Appeal to All Christian People. It says, that Anglicans may not unreasonably claim that the episcopate is the one means of providing such a ministry as the Quadrilateral contemplates, and continues it is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit

By the Rt. Rev. ROBERT E. L. STRIDER, D.D.

Bishop of West Virginia

present barred by difficulties which we have not ourselves created, and which we cannot of ourselves remove. The Conference of 1920 says, should, however, the Church of Rome at any time desire to discuss conditions of reunion, we shall be ready to welcome such discussions.

The report on unity to the Conference of 1920 was one of the most

as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church.

In another place the Appeal says,

BISHOP STRIDER, who contributes this third article in Forth's current series on the Lambeth Conference, is convener of the Joint Commission on Approaches to Unity. At the request of General Convention, the Commission has prepared a Statement of Faith and Order for submission to the Lambeth Conference. ● The next article in our Lambeth series written by the Rev. C. Rankin Barnes, D.D., will consider the American Church, especially its Presiding Bishop, at Lambeth.

we do not ask that any one communion should consent to be absorbed in another. Not only the Appeal but the entire report received widespread attention throughout Christendom, and it along with the 1897 and 1908 reports has provided inspiration for numerous Church unity plans, especially the South India scheme, and the negotiations with Presbyterians and others in the United States.

The ten year period from 1920 to 1930 was marked by significant negotiations between the Anglican and several other episcopal churches. The Malines Conversations, purely informal and unofficial, with Cardinal Mercier and other Roman Catholic leaders, while in a measure enheartening, ended after the great Cardinal's death in the Pope's forbidding such meetings in future.

A definite advance in our relations with the Eastern Orthodox Churches was marked by the official acceptance of Anglican ordinations by two of their Patriarchates and by one of their autonomous Churches. The way toward full intercommunion with the Old Catholics was prepared by their official acceptance of Anglican ordinations. A new and closer relationship between the Church of England and the Church of Sweden, also, was indicated by official participation in one another's episcopal consecrations. Lambeth pronouncements on unity were beginning to bear fruit.

The report of the Unity Committee to the 1930 Conference followed

Continued on next page



Helga Photo Studios, Courtesy of the Artist.
Karl Schrag: **SOLACE**. Aquatint, 1944

Religion in Art

WALTER L. NATHAN, Ph.D.

THE shadow of grief falls over every life. In childhood it is like a cloud that comes and goes. Filled to overflowing, the little heart cries itself to sleep, and guardian angels stand near the bedside to still its woes with forgetfulness.

Blessed are those who retain their unquestioning trust and know themselves safe in the everlasting arms. But the great majority of us have lost this innocent faith when we outgrew the dreams of childhood. We rely on our own strength, and worship God from the distance of our self-pride.

Life teaches each one of us the harsh lessons of loneliness. Our efforts to push aside the lingering shadow of grief will fail. Helplessly steeped in the darkness of sorrow, many a soul has broken under the strain of tragic conflicts.

Perhaps we have to be as bitterly alone, as hopeless and torn as this woman before we can feel the touch of the angel against our shoulder.

Her soul is too deeply wounded for any trace of vanity to remain. Nothing is left but to kneel down in utmost humility. Her body sways in the storm of emotion, her hands are groping to find the gesture of prayer.

And now she is no longer alone. The angel has come and kneels with her to keep her from falling. The benign certainty of his presence, felt rather than seen, already loosens the rigidity in the shoulder which leans into the sustaining embrace. A strong arm is spread out to help carry a burden too heavy to be borne. Like her, we, too, shall find rest and solace when we call upon God in full sincerity. "There is a balm in Gilead . . ."

This inspiring print is the work of an artist who is rapidly becoming one of our leading printmakers. Born abroad in 1912 of a German father and an American mother, Karl Schrag studied at art centers in Europe and this country, and now lives in New York. His etchings and

That They May All Be One

Continued from page 13

in temper and general outlook that of 1920. A brief quotation will reveal that Lambeth 1930 was genuinely desirous of promoting more cordial relations with non-episcopal as well as with other episcopal Churches.

In laying this emphasis on our own inheritance, we emphatically declare that we do not call in question the spiritual reality of the ministries now exercised in non-episcopal communions. On the contrary, we reiterate the declaration of the Lambeth Conference of 1920, that "these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace." But when we consider the problem which must be paramount in all our discussions, namely, the restoration of the broken unity of Christ's Body and the drawing together of the separated groups of His followers, we realize that one necessary element in that visible fellowship must be a ministry universally acknowledged. Thus considered, there is at present, no ministry which fully corresponds with the purpose of God. Yet we are persuaded that the historic continuity of the episcopal ministry provides evidence of the Divine intention in this respect such as to constitute a stewardship which we are bound to discharge.

The Christian world has come to expect from Lambeth wise and statesmanlike utterances on the unity of all the Churches of Christendom. Eagerly, therefore, shall we look for helpful guidance from the Conference of 1948. Meanwhile, Anglicans all over the world will be fervently praying that their Bishops at Lambeth this summer will be specially directed, sanctified, and governed in their work by the mighty power of the Holy Ghost.

aquatints have been shown in our leading museums. His expressive treatment of line and form, his gift for poignant symbolism, and his deep reverence, make this young master one of the most promising spiritual forces in contemporary American art.



Acme

RIVER road links missions in Nicaragua, one of countries visited on tour of enlarged Missionary District of Panama Canal Zone

MANANA IS TODAY

PENCILS AND PRIESTS NEEDED IN VAST PANAMA SEE

ONE out of every ten persons in the Panama Canal Zone is an Episcopalian! Nowhere on the American continent, except perhaps among the Dakota Indians is the Church such a potent force.

The Missionary District of the Panama Canal Zone was recently enlarged by the transfer of Nicaragua, Costa Rica, and the northern part of the Republic of Panama from the Church of England to the American Church, following the action of the 1946 General Convention (FORTH, April, 1947, page 18).

The first official visit by an officer of the National Council, since the transfer, was made to Nicaragua and Costa Rica in February, 1948. At that time the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, and I made an extended tour of most of the im-

By the Rev.

FRANK L. TITUS

portant points in the entire district: Nicaragua, Costa Rica, the Canal Zone, and Colombia.

As the airplane is the most expeditious means of traveling in Central America, Bishop Gooden and I flew during most of the trip. Our first stop was in the Nicaraguan capital, Managua. In this city, populated with many British and Americans, there is no non-Roman church. The only opportunity for corporate worship is an occasional service held in one or another of the Anglo-American homes.

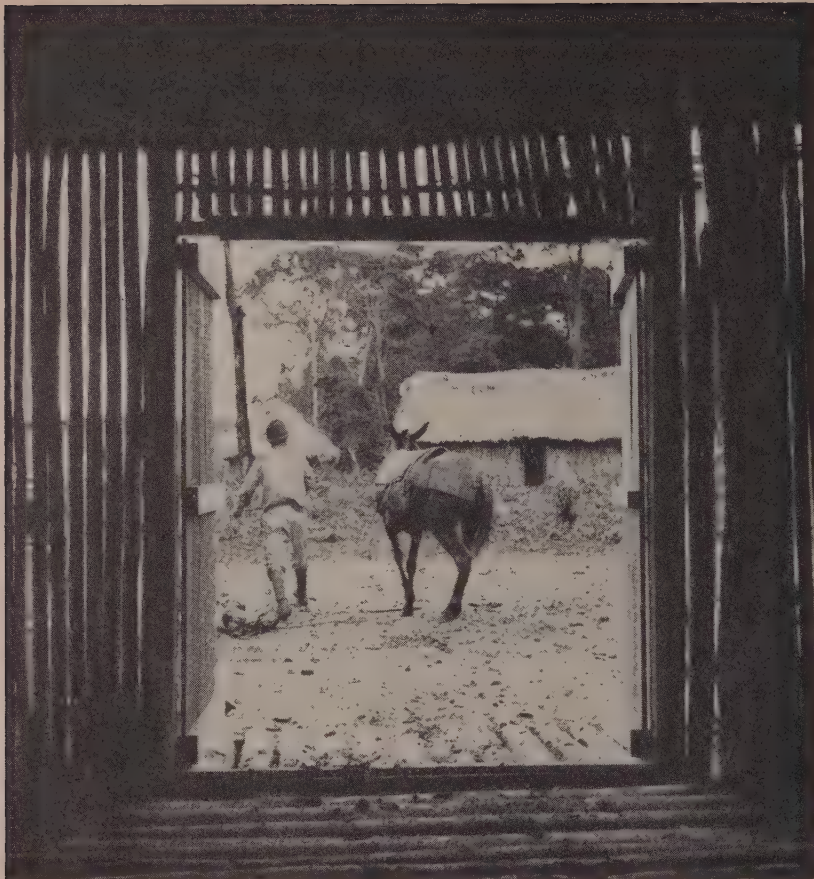
Such is not the case in the Atlantic coast city of Bluefields. Landing

in a clearing in the mahogany forests we were met by 150 school children, who with their principal, led a procession back to the city. As Bishop Gooden and I approached Bluefields through flag-bedecked streets, lined with people, the church bells pealed out a welcome to the "Lord Bishop."

This mahogany exporting center is inhabited mainly by West Indians, who have been devout Anglicans for generations. They have a beautiful church, St. Mark's, and a fine school, one of the oldest in the republic.

The Inverted Ark, as the school is called, was the first Church school in the country. Its physical condition is deplorable. The children lack textbooks and even have to share pencils. But despite these handicaps, under the tutelage of

Continued on next page



PALM-THATCHED cottages and donkey are typical of primitive Nicaraguan villages

Gendreau

Manana is Today . . . continued

well-trained, devoted teachers, they receive a good education both in English and Spanish, the State language.

In the dense mahogany forests surrounding Bluefields live the Miskito Indians. Many of them are Churchmen, but there are a great many yet to be reached. There are six Indian missions in charge of catechists, scattered along the rivers covering a radius of approximately one hundred miles.

In order to visit these missions the Ven. Arnold Waldo, Archdeacon of Nicaragua, must travel in a small boat, through alligator and crocodile-infested territory. About every six months he takes this six-weeks trip, rowing out into open lagoons, a dangerous journey in a small boat.

At the time of our visit to Bluefields the five catechists came together there for the first time. As they

gave their reports it was like listening to something out of the Book of Acts.

One man couldn't put into words his concept of the work lying before him. He spoke of seeing "as if in a vision" his life's work, which he believes God will help him complete.

The catechist who recently went to Orinoco said that when he took over the mission there he was "almost discouraged," but with God's help and his own determination, he knows he will win the war against the many oppositions that confront him.

Though he has no church, the catechist at Kakabilla has built up a congregation of twenty-eight and enrolled six children in his day school, despite the opposition of some village people who resent his presence and "give him much trouble."



LAUNCH speeds Rev. Robert Turner to four missions near Almirante, Panama



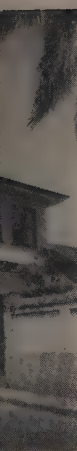
RECTORY of Shepherd is only non-Roman

Another catechist who has two missions must walk twenty-six miles to get from one to the other. When he decided he needed an assistant teacher he hired him and paid his salary out of his own meager stipend.

Many of these catechists have humbly accepted their calling as a life's work for very meagre pay. In their requests for aid they asked for new churches, Bibles, Prayer Books,



CATHEDRAL of St. Luke, Ancon, was the scene of the 1948 Convocation of the Panama Canal Zone, February 23, 1948. During the Convocation, Frank L. Titus stopped in Ancon for the first time. He was the first to visit the Missionary District, with nineteen clergy. A highlight of the Convocation was the adoption of a new constitution for the District. The combined area about the size of the State of Nevada, approximately one third its original size. For the first time, a woman, Mrs. L. B. Shirley, wife of the rector of Panama, was elected president of the W.



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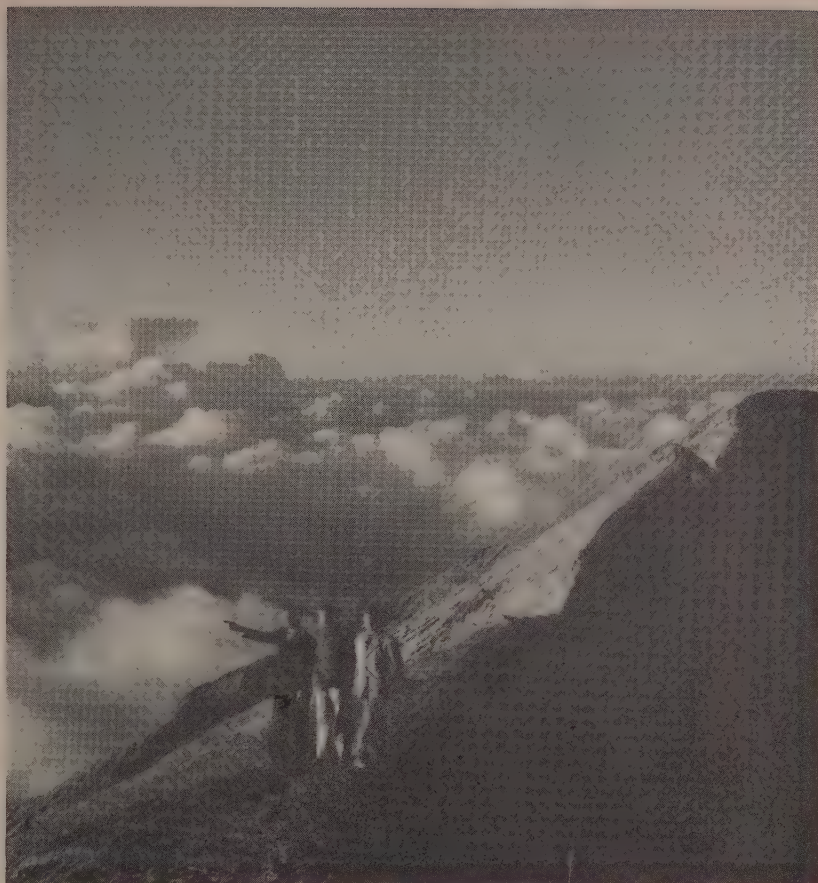
BISHOP GOODEN meets Churchmen on visit to railroad missions in Costa Rica

altar crosses, candlesticks, textbooks, blackboards, paper, notebooks, pencils, baseballs, and games. At the promise of being given new cassocks, they showed unreserved gratitude.

Flying from the Atlantic coast of Nicaragua, we crossed the mountains and landed at La Sabana Airport, San Jose, Costa Rica. There are hundreds of British and Americans living in San Jose, but the Church



Twenty-eighth Convocation of the Pan-American Central America and Colombia, the Rev. [unclear] was the largest gathering ever held in [unclear] a large delegation of laymen present. [unclear] resolution to petition the 1949 General [unclear] of Nicaragua and Costa Rica, a [unclear] the District has been increased by ap- [unclear] in the history of the District a colored [unclear] Christopher's Church, Rio Abajo, Republic [unclear] ilitary.



Gendreau

IRAZU is site of sanitorium where Episcopal priest ministers to all non-Roman patients

of the Good Shepherd is the only non-Roman church in which they may worship.

A revolution was in progress while Bishop Gooden and I were there, nevertheless the congregation at the Good Shepherd numbered about 150 Americans, British, and some Costa Ricans. All the Episcopal Church work in San Jose is in English; there is no Spanish-speaking ministry.

The rector of the Good Shepherd extends his ministry beyond the limits of his parish. He ministers to all non-Roman hospital patients in the area. In addition, he tends the spiritual needs of the non-Roman patients in Central America's only tuberculosis sanitorium, located seven thousand feet up the slope of Costa Rica's dormant Irazu Volcano.

To facilitate our Costa Rican visit a special train was made up for us in the Costa Rican capital. The first stop after leaving San Jose was Puerto Limon on the Caribbean Sea. This city is populated largely by

West Indians who came originally from the islands of the sea. Though poor, they contribute generously to the support of their Church. They also maintain a small school which is their only source of education, where they are not required to study the Roman catechism.

The Church has been established in Limon for nearly a century. On the night of our arrival five hundred people attended Evening Prayer in St. Mark's Church.

Early the next morning Bishop Gooden and I boarded our special train for a tour of eight missions stationed along the railroad. The railroad missions are cared for by lay readers, and are regularly visited by the Rev. William Ziadie, rector of St. Mark's, Limon. Most of the churches are the chicken-coop type, but they are so dilapidated that it is doubtful that self-respecting hens would live in them.

These flimsy buildings serve not

Continued on next page

"THE earth is the Lord's and all that therein is, the compass of the world, and they that dwell therein." With these words Bishop R. Heber Gooden on February 22 opened the service of consecration of St. Andrew's Church, Cocoli, C. Z., the only non-Roman church in this growing town.

Cocoli is a community made up mainly of military personnel and Canal Zone employees. Should the proposed sea-level canal be constructed, Cocoli will become one of the largest communities on the Isthmus.

After being received at the church entrance by lay members and the vicar of St. Andrew's, the Rev. M. A. Cookson, Bishop Gooden, accompanied by visiting clergy and his Council of Advice, proceeded with the service.

The consecration of St. Andrew's, founded as a mission in 1943, marked a great forward step in its life.



St. Andrew's Church (right), Parish Hall and Rectory, Cocoli

St. Andrew's, Cocoli, Consecrated

Manana is Today . . . continued

only as churches but also as schools. In Costa Rica, as in many Latin American countries, there are few government schools, and children attending them must study the Roman catechism. The railroad missions are a potent force in the communities.



DILAPIDATED churches, in charge of catechists, serve also as schools for day pupils

At Pocorra Bishop Gooden baptized a child in Spanish. This was the first Spanish baptism in the history of the Church in Costa Rica. The church's ministry in Costa Rica is primarily for the English-speaking population, but some Spanish-speaking people are coming to us.



FIRST baptism in Spanish performed by Bishop Gooden in Costa Rica was at Pocorra

During his episcopal visit to the railroad missions the Bishop spoke to some 1,325 people and confirmed about one hundred candidates. The people's desire for the ministrations of the Church is so strong in these railroad missions that we felt as though we were in Apostolic times.

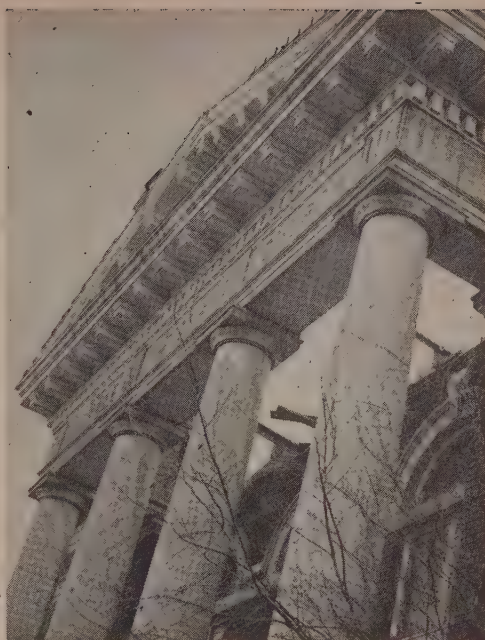
After a brief stop in the Republic of Panama, we flew on to the Canal Zone. This is the heart of the missionary district. Here six thousand of the sixty thousand people are Episcopalians. Ninety per cent of the communicants are West Indians, whose ancestors originally migrated to work on the construction of the Canal. In addition, there are many American military and civil service personnel. Since the Episcopal Church is the only large non-Roman body in the Zone, its influence is felt both in military and State services.

Following our stay in the Canal Zone, we flew on to Colombia. One of South America's largest republics, Colombia has a large North American colony as well as many British subjects. Though the Presbyterians and some smaller bodies have missions in the country, these people

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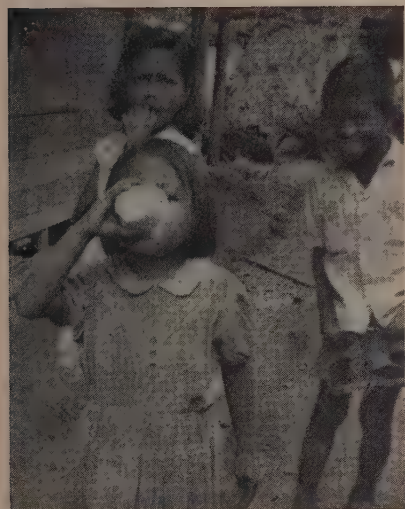
THE CHURCH IN THE NEWS OF THE WORLD

TORNADO damage in Danville, Indiana, caused by the Good Friday storm, wrought havoc on the campus of two-year-old Canterbury College, the Church's only coeducational college. Many students lived in homes such as these in devastated areas of the city and provision must be made for them elsewhere, the college having as yet only two dormitories and GI barracks



DAMAGE was high as shown by this Danville church. The home of Canterbury's President Edgar C. Cummings, Ph.D., was completely destroyed as he and his family sought shelter under their beds. The roof of the college administration building was blown off. The home of the Rev. L. C. Wolcott, assistant professor of history, became a temporary refuge although large fallen trees almost blocked entrances and all windows were blown out and part of the roof. The Rt. Rev. Richard A. Kirchhoffer, S.T.D., early visited the scene of disaster to help make emergency plans

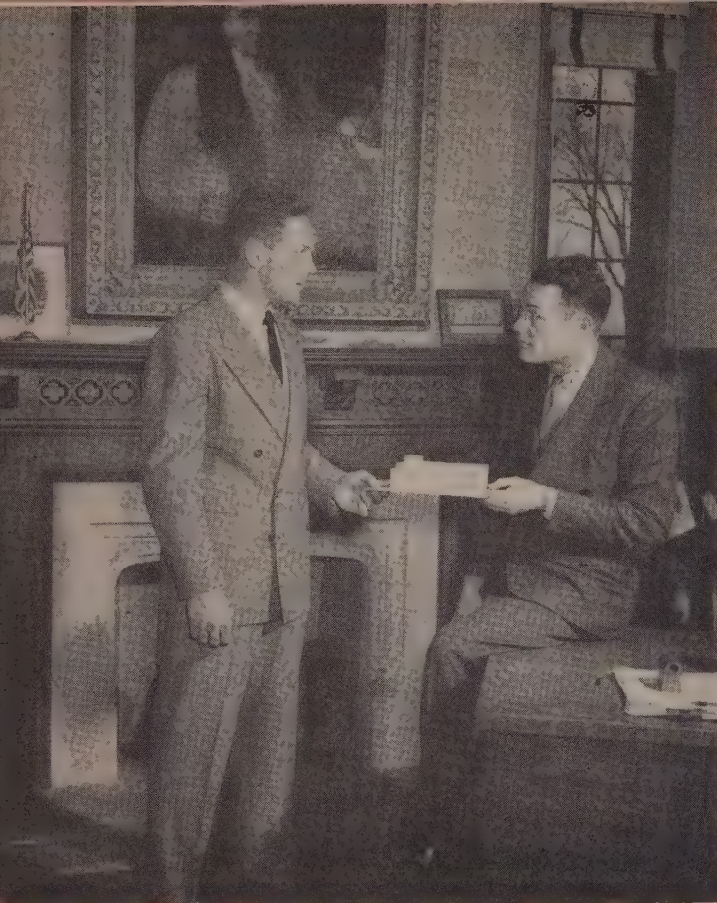
MILK FOR BALBALASANG



STRONGER BODIES for the mountain children of the Philippines are being built by gallons of milk dispensed at St. Paul's Mission, Balbalasang



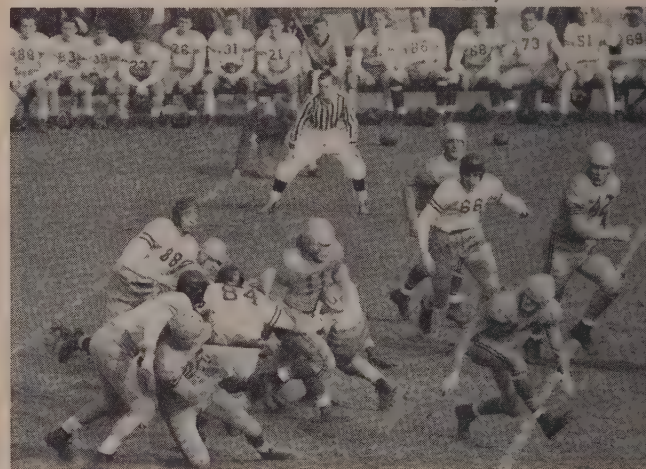
MISSION NURSE, Dorothea Taverner (above), aids the distribution of milk at St. Paul's Mission of which Laura Wells, social worker at St. Luke's Hospital, Manila, has charge. Clothing as well as milk is provided these very needy little Churchmen through contributions to the Presiding Bishop's Fund for World Relief



PRESIDENT G. Keith Funston (right) looks over model of dormitory for Trinity College. Portrait of founder hangs above



George S. Heilpern
COMPLINE services on Lenten evenings are led by students in crypt chapel. 1947 team was undefeated until final game
Hartford Courant



A CHRISTIAN COLLEGE WITH EPISCOPAL HERITAGE

By the Rev. GERALD B. O'GRADY, JR.

ON Whitsunday weekend, 1948, Trinity College celebrates the 125 anniversary of its founding. This outstanding birthday stimulates inquiry as to the present-day results of the long and rich relationship of the College with the Church.

Trinity was founded through the interest of a group of eighteen clergymen under the guidance of the Rt. Rev. Thomas Church Brownell, Bishop of Connecticut. At the time Yale was Connecticut's only college, and all students were compelled to subscribe to the Saybrook Platform of religious beliefs before ad-

mission. It was to broaden the base of higher education, therefore, that when the Connecticut Legislature issued a charter for Washington College, it carried a provision written by the founders that the ordinances of the college "shall not make the religious tenets of any person a condition of admission to any privilege in the said college," whether as student or teacher. Thus Trinity's foundation, the achievement of Episcopal clergymen, was non-denominational, and "the principle of freedom in education was firmly established."

Throughout her history, Trinity

has listed teaching clergy on her faculty, credit courses in religion in her curriculum, and some degree of required attendance at chapel. All but two of her thirteen presidents have been Episcopal clergymen, and her chapel services have constantly followed the Book of Common Prayer. Although not organically connected with the Church, Trinity has enjoyed 125 years of rich closeness with Churchmen, both clerical and lay, and through them with the Church.

A glimpse of the contemporary life of the eight hundred Trinity students, and particularly their religious life will show the fruitfulness of that tradition.

On any week-day morning about 7:50 a.m., a student carillonneur puffs his way up the narrow circular staircase of the chapel towers to ring a change and perhaps some hymns on the thirty bell carillon. At the same time one of the three student organists posts the hymns and "gets the wind up" in the magnificent great organ. Thirty to eighty men



MAXIMUM personal guidance is given students in small classes. The Rev. G. B. O'Grady Jr. (above) talks informally to men
Jane Dizdar



COLLEGE CHAPEL, consecrated in 1932, one of the nation's most beautiful pure Gothic structures, has eleven weekly services

arrive for the brief service of Morning Prayer, ten of them, perhaps, picking up a copy of the New Testament in French, German, Latin, Italian, Spanish, or Greek, in which they will follow the lesson. There is no choir at the daily services, and the men discover early each year that congregations can do the singing in church. The hymns are carefully selected for maximum coverage. Sometime in the year, each man will be able to sing the favorites from his home parish while expanding his repertoire with new discoveries. Even the mysteries of chanting are soon explored, and the canticles are soundly sung by the congregation alone.

On Wednesdays and Holy Days a smaller group convenes quietly in the Crypt Chapel for the Eucharist, their alms and prayers offered for relief groups, religious societies and similar projects. On Wednesdays at 10 a.m. between five and six hundred men meet for a short preaching service.

Tuesday and Thursday afternoons

at 2:15, eighteen men come together seminar-style around a table in the Treasury, an attractive room in the chapel in which Bishop Seabury's mitre and other college treasures are displayed. Here, for an hour and a quarter they explore, through lecture and discussion, *The Literature and Religion of the Old and New Testaments*, or *Christian Thought and Christian Ethics*, relating the main themes of Christian teaching to the other fields of inquiry in their curriculum.

On Tuesday evenings twenty to one hundred men come together for the meetings of the four religious societies, two of which meet on each Tuesday. Through the Canterbury Club for Episcopalians, the Hillel Society for the Jews, the Newman Club for Roman Catholics, and the Protestant Fellowship for the Free Churchmen, every man has an opportunity to explore his own religious heritage, through lecture and discussions with leaders and members of his own faith group. During Lent, Canterbury Club and the

Protestant Fellowship adopted as their program a course of dynamic lectures on Christian Apologetics by Professor Kenneth B. Cameron, one of the three teaching priests now on the Trinity faculty.

Thursday afternoons from 4 to 5:30 groups of students drop in informally at the Chaplain's house for tea, for some good conversation with invited members of the faculty, and a touch of "home away from home." Thursday evenings, about once every six weeks, thirty-five to forty pre-theological students and their wives gather in the Chaplain's living room, sometimes to discuss their own Christian life and their vocation, sometimes to hear visiting speakers from various seminaries. One of these men, a Congregationalist, has just left to teach in Turkey. Eight Episcopalians and one Baptist are accepted at various seminaries for next fall.

On week-day evenings during Advent and Lent, as the College Library closes at 10 p.m. one of the

Continued on page 30

Extending the Kingdom of God Through Evangelism

This Handbook for the Clergy, including the full text of *Evangelism in the Church*, by the Rev. J. A. Schaad, has commended itself to more than 50 Bishops of the American Church. Many are using it in quantity in Dioceses and Missionary Districts. A third printing is now available. Write Dept. C, FIELD AND PUBLICITY DEPT., DIOCESE OF NEW JERSEY, Trenton 8, N. J.

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For use with Weekday Religious Classes

"Do Lads Like You Need Litanies?" 10c a copy, by Rev. William A. Grime, M.A. The Litany of the B.C.P. is the basis.

For every Church School superintendent

"Selection and Teaching of Hymns in the Church School" 10c a copy, by Maurice Garabrant, M.S. M., F.T.C.L. "Good . . . worth having"—Forth.

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New Missionaries

Continued from page 7

John's, Winthrop, Mass., where his father, an insurance man, had been treasurer for nineteen years. He is the fifth man to enter the ministry from this parish, of which the Rev. Ralph M. Harper is rector.

Gertrude Eby is in Shanghai as a secretary in the office of the Treasurer of the China Mission. She long had been interested in working for the Church, and came to New York and Church Missions House for a short apprenticeship pending an opportunity for overseas appointment.

A graduate of Mishawaka High School, she studied at Indiana University and took secretarial work at Ballard School, New York.

Valuable help in straightening out the complicated accounts of the China Mission is being given by H. Neville Colthurst, who, leaving his wife and three children in the United States, sailed for Shanghai in December, 1947.

A member of the R.A.F. in both World Wars, Mr. Colthurst is a grad-

uate of St. Michael's College and Haileyburg College, both in England. He is an associate member of the Institute of Chartered Accountants of England and Wales, and following the recent war, was senior accountant and pricing officer in the Price Division of the Wartime Prices and Trade Board of Canada.

There are still many opportunities open for service in the Church. Frequently there are important posts for which the interested Churchman may be highly qualified, but about which he does not know. The National Council welcomes at all times inquiries about church service.

THE percentage of Christian students at Huachung University at Wuchang, China, is increasing every term. At present nearly fifty per cent of the student body of 500 are Christians. With seventy per cent of the faculty active Christians, Huachung stands very high among the Christian colleges with regard to percentage of Christian teachers and students.

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READ A BOOK



EIGHTEEN months ago, the Church seemed to suffer a great loss in the resignation for reasons of health of the Rev. J. Thayer Addison as vice president of the National Council and director of the Overseas Department. The recent publication of *The Completeness of Christ* (New York, Morehouse-Gorham, \$1) written since his retirement calls for a revision of that opinion. Here is a book that no layman can afford to miss, especially if he wishes to have a real place in the Presiding Bishop's program of evangelism.

Mr. Addison's usual direct and lucid style seems, in *The Completeness of Christ* to have been distilled to an even finer degree resulting in a prose that is highly readable and in which almost every sentence is quotable.

The subjects which Mr. Addison discusses thus lucidly are of importance to the layman; important to him for a deeper appreciation of the resources available to him through Christ, such for example as "He (Jesus) gave the clearest declaration that His Father was a seeking God, a God who always takes the initiative. . . .

"Even in Christ, God does not offer to tell us the answer to every question that the mind can put. We are not meant completely to understand. That is why, for the Christian, suffering is not primarily a problem to be explained. *It is an opportunity to be seized.* The question that *can* be answered is not 'Why did it come to us?' but 'What shall it mean for us?' Not 'Why do we have it?' but 'What shall we do with it?' . . .

"In its Christian meaning to love men means to take toward them the attitude that God takes—the attitude

Continued on page 24

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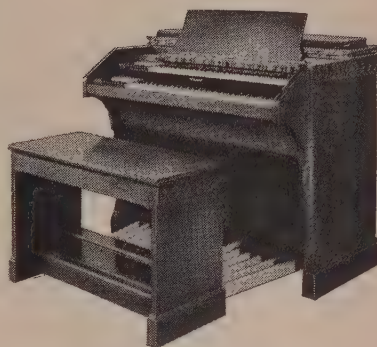
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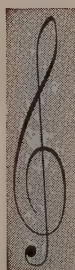
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Read A Book---cont.

of intense and unflagging concern for their highest welfare and of complete sympathy with all that they experience. . . . It means to see our fellows as God sees them and to serve them as He serves them in unlimited self-giving. . . .

"Nor does eternal life refer to duration of life: it is a *quality* of life. . . . Eternal life is a present possession. It is not something merely to hope for: it is something to win here and now."

Characteristically, *The Completeness of Christ* is graciously dedicated by Mr. Addison to his former aides in the Overseas Department, the Rev. A. Ervine Swift and J. Earl Fowler. A wholly satisfying book in every respect but one, the publishers have issued it in an insignificant format with a paper cover. It is hoped that despite this deficiency, *The Completeness of Christ* may have the wide reading which it so richly merits.

—W.E.L.

**For the Future Leadership
of the Church**

"The Minister is ordered from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses."

—Book of Common Prayer, p. 320.

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SOME NEW BOOKS

Look at the Missionary by Winburn T. Thomas. (New York, Friendship Press. 75c)

The Radiant Life by John S. Bunting. (St. Louis, Frederick. \$1.60)

The Shrine of a People's Soul by Edwin W. Smith. (New York, Friendship Press. Cloth, \$1.50; paper, \$1)

Stories of the Book of Books by Grace W. McGavran. (New York, Friendship Press. \$1.50)

Whom They Pierced by Mervyn Stockwood. (New York, Longmans, Green. \$1.25)

Prayer and You by Helen Smith Shoemaker. (New York, Revell. \$1.75)

No Trumpet Before Him by Nellie Gardner White. (Philadelphia, Westminster. \$3)

Christ and His Gospel in Recent Art, a picture interpretation by Albert Edward Bailey. (New York, Scribner's. \$2)

A Camp on the Yukon by John W. Chapman. (Cornwall, Idlewild. \$2.50)

The United Nations Challenge to the Church by Hugh C. Stuntz. (Nashville, Abingdon-Cokesbury. \$1.75)

Understanding the Scriptures by Montgomery J. Shroyer. (New York, Nelson)

Think on these Things by Constance Garrett. (Nashville, Abingdon-Cokesbury. \$1)

A Handbook of Evangelism for Laymen by Dawson C. Bryan. (Nashville, Abingdon-Cokesbury. 50c)

Christian Voices in China by Chester S. Miao. (New York, Friendship Press. Cloth: \$2; paper: \$1)

A Serious Call to a Devout and Holy Life by William Law. (Philadelphia, Westminster. \$2)

The Story of Jesus by Bradford Smith. (Philadelphia, Lippincott. \$1.95)

This Man and This Woman by Frederick W. Brink. (New York, Association Press. \$1.50)

Witness to the Light by Alec R. Vidler. (New York, Scribner's. \$3)

Zulu Woman by Rebecca Hourwich Reyher. (New York, Columbia University Press. \$3)

The Rise of Christianity by Ernest William Barnes. (New York, Longmans. \$3)

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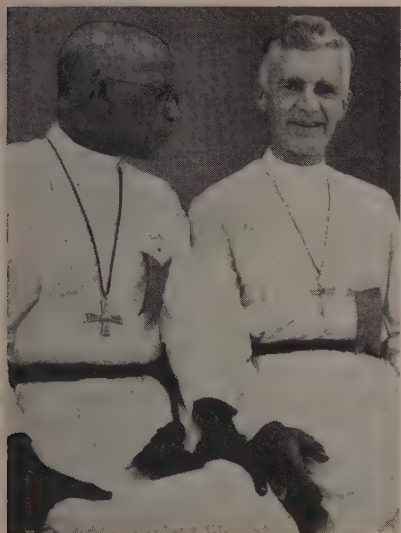


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INDIAN CHURCH LEADERS



RNS

THE first synod of the new Church of South India (FORTH, December, 1947, page 14) met recently in Madras. Two former Anglicans, the Rt. Rev. (now the Most Rev.) Arthur Michael Hollis, Bishop of Madras, (*right*) and the Rt. Rev. Chirakarottu K. Jacob, Bishop of Travancore (formerly Bishop of Travancore and Cochin), were elected Moderator and Deputy Moderator, respectively.

At the opening of its five-day sessions, the synod voted to extend invitations to other Churches of the area "with a view to widening of the union."

THE first celebration of the Holy Communion in Spanish was inaugurated recently as a regular service at the Church of the Epiphany, Ciudad Trujillo, Dominican Republic, by the Rev. Roy L. Gaskell, rector. This service is part of the Church's program to extend its ministry among the Dominicans, whose language is Spanish.

ST. MATTHEW's Chapel, Gold Beach, Oregon (FORTH, March, page 9), was dedicated on February 29. The Rev. Luther O. Ison, rector of St. Matthew's, conducted services in a small converted butcher shop previous to the completion of the new chapel, which will serve not only as a house of worship but also as a community center.

FORTH—May, 1948

Philippine Art of Giving

CHILDREN of the Church of St. Francis of Assisi, Upi, Mindanao, Philippine Islands, have learned the art of giving, even though they are poor and do not have much money. One Sunday morning the offering baskets yielded thirty-one eggs, one chicken, eleven avocados, and several bunches of vegetables. This produce was sold and the cash receipts put into the Mission treasury.

New Words for Old Tunes

LOCAL folk songs as vehicles for Christian teaching have been adapted by a Chinese priest in the Nanking area. He has compiled a number of songs on the Beatitudes, the Lord's Prayer, the Christian home, and the duty of giving.

Even people who cannot read are able to learn the words and remember the Christian teachings embodied in the songs which they sing over and over again.

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CHURCHMEN IN THE NEWS

Continued from page 5

While working in Chicago, Mr. Dorr joined the celebrated Paulist Choristers as concert organist. Father William J. Finn, C.S.P., the conductor, soon recognized the gift of his young assistant with boy singers and gave him every opportunity to learn from his own matchless technique. To this two years' association Ripley Dorr attributes much of his present success.

When, in 1930, he started St. Luke's Choristers, Mr. Dorr brought to his job twenty years of experience. They served him well, for the growth of the choir's reputation kept pace with its size. Very shortly the movie studios were asking him to supply choirboys for the silent pictures. With the change to sound films, when singers had to be heard as well as seen, it was not strange that they should again turn to him for help. The choir's pure, floating, effortless tone was found to record beautifully, and the long training of the St. Luke's boys added to their natural talent enabled them to fulfill the exacting demands of picture recording in a highly satisfactory manner.

From the beginning, Ripley Dorr made it plain that his boys were not available for popular music or movies with a questionable moral background. The chief purpose of the choir has always been to furnish music at St. Luke's Church.

Even with a limitation set on the jobs they would accept there was

enough work to keep the boys busy. One call followed another for pictures of the highest quality. Among these were *A Midsummer Night's Dream*, *The Prince and the Pauper*, *The Prisoner of Zenda*, *Mrs. Miniver*, and *Bell's of St. Mary's*. Three of their latest ones are *Song of Love*, *Magic Town*, and *Fighting Father Dunne*. So far they have been in more than seventy-five movies, a record which it is doubtful any other choral organization can claim.

Besides their movie work, the recommendation of a studio music director a few years ago resulted in a contract to record an album of Christmas carols for Capital Records. This album was so well received that it was followed by two more, *Familiar Hymns* and *Seasonal Hymns, Carols, and Chorales*. Soon to be released is a series of hymns and anthems on 16mm film made for Cathedral Films.

Of course the boys are paid for their movie and record work, but they are completely a volunteer choir when it comes to their own church.

One practice of the organization of which Mr. Dorr is particularly proud is that of keeping boys whose voices are changing. In most boys' choirs, when a boy's voice breaks he is out of the choir until it settles and he can sing tenor or bass. St. Luke's boys' voices don't break. With this system of training their

Continued on next page



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ALL EYES are on William Ripley Dorr as he leads St. Luke's Choristers, Los Angeles

voices gradually become lower, without breaking, until they can sing alto with the lower part of their erstwhile boy voices. In boys' choirs the alto is usually the weakest part, as natural altos are extremely rare. But St. Luke's choir has an inexhaustible supply of experienced singers for the alto part with a lovely warm 'one which blends beautifully with both the soprano and men's voices. This gives the boys years of continuous service, and today the men's section of sixteen is largely made up of those who made the transition from boys' to men's parts.

The success of the choir, of course, has meant more work for its conductor. He is a much sought after lecturer and teacher, and has served in the latter capacity for many years in a number of California schools. Last year he was asked by the Long Beach school authorities to give a special course in the training of

children's voices to the school music teachers. But success and recognition as an expert in his field have not made Ripley Dorr think he knows everything there is to know about it. In fact he went to the University of Southern California in 1939 and took a bachelor of music degree "to round out his education."

Mr. Dorr says, understandably, that his professional life leaves him little time for hobbies; but when time does permit he indulges his love of sailing and interest in railroads. He uses his engineering knowledge to care for both his own organ (in his house in Palos Verdes Estates, high on a hill overlooking the Pacific) and that of St. Luke's Church; and he does almost all the regular maintenance on two automobiles. Some time ago, he installed a sprinkler system on his property, cutting and threading the pipe by

Continued on page 29

Next Fall May Be Too Late!

After-Easter giving for leprosy missions is traditionally meager.

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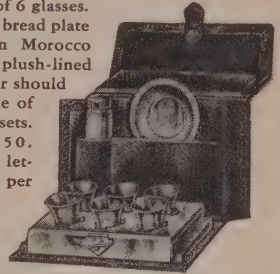
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☞ For Indian Americans, in the words of two Indian priests:

O ETERNAL and unchangeable God, whose Kingdom is one of mercy and of love; we thank thee for all that has been done for the Indian peoples in times past.

Bless all who are today heralds of thine everlasting Gospel, and crown their labors with success, that they may be apt in leading others to know thee and thy Son, Jesus Christ.

Look with thy blessing upon the Indian tribes, and let the impulse of thy Holy Spirit lead them, that they may grow in grace and in the knowledge of thee.

Give us the desire to share Christ with others; and teach us to apply our prayers, our gifts, and our study to the encouragement and uplifting of the Indian people everywhere.

This we ask for the sake of him who went about doing good, thy Son, Jesus Christ, our Lord. Amen.

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Churchmen---continued

hand. Obviously he is a handy man to have around the house.

Mrs. Dorr, the former Coza Clausen of Los Angeles whom he married after the death of his first wife, would doubtless agree to the above statement of her husband's usefulness. She reciprocates, however, by helping him with his choristers in her capacity as choirmother.

The choir has established and maintains its reputation, and needs no boosting. But it is suggested that the reader look out for it when he goes to the movies. It shouldn't be long before he himself hears the St. Luke's Choristers under the direction of William Ripley Dorr.

• RICHARD P. WILLIAMS, Jr., a member of the faculty of the Episcopal High School, Alexandria, Va., since 1908 and acting president since July 1, 1947, has been unanimously elected president. . . . The Rev. E. BOLING ROBERTSON, principal of St. John's Academy and Industrial School, Robertsport, Cape Mount, and the Interior Schools of Liberia, recently returned to that country, following a six months' furlough in the United States. . .

• The Rt. Rev. LANE WICKHAM BARTON, Bishop of Eastern Oregon (FORTH, January, 1947, page 15), has received an honorary Doctor of Divinity degree from Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, of which he is a graduate. . . . The Rev. RAYMOND E. ABBITT, formerly priest in charge of St. Francis of Assisi, Upi, Catabato, P. I., is now acting chaplain of St. Luke's Hospital and a member

of the faculty of St. Andrew's Theological School, Manila, P. I. . . .

• GEORGE B. ELLIOTT, of Wilmington, N. C., former Chancellor of the Diocese of East Carolina, and member of the National Council from December, 1940 to September, 1943, died recently. . . . The Rev. CHARLES W. SHEERIN, D.D., rector of the Church of the Epiphany, Washington, D. C., since February, 1942, died of a heart attack April 4. Mr. Sheerin was vice president of the National Council from 1938 to 1942.

• The Rt. Rev. FRANCIS E. I. BLOY was consecrated Bishop of Los Angeles on April 21 at St. Paul's Cathedral, Los Angeles, Calif.

• EDMUND L. WOODWARD, D.D., clergyman and physician, died February 2 at Woodstock, Va. A missionary in China for fifteen years, Dr. Woodward founded the St. James' Hospital in Anking, and was first dean of the Cathedral of Our Saviour in that city. Since 1928 Dr. Woodward served as rector and director of Cathedral Shrine, Orkney Springs, Va.

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A Christian College

Continued from page 21

ten apprentice carilloneurs rings a somewhat cautious "change" as forty to seventy men walk from the Library or their rooms to the chapel where, in the resonant Crypt Chapel, they will say Compline under the leadership of one of their fellows, singing strongly on the *Nunc Dimittis* and Before the Ending of the Day. Further study, "bull sessions," or perhaps a budding "cell group" fills out the day.

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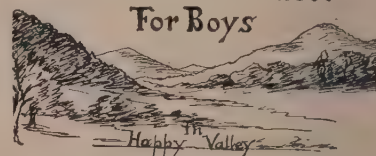
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Continued from page 30

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In letters telling of his ministry to Americans, The Rt. Rev. Alfred C. Cooper, Anglican Bishop of Korea, writes: "One of my staff has just visited southern Korea in order to minister to quite a large number of Episcopal Churchmen in the army and doing civilian work for the government. As there is only one Episcopal Church chaplain in Korea, Churchmen find it very seldom that they can receive the sacraments or attend Church services." Many Americans, says Bishop Cooper, "are entirely cut off from their services in outlying districts. One young man got special leave and came all the way from central Korea to be confirmed."

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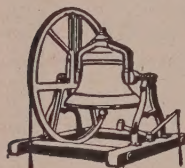
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Manana is Today

Continued from page 18

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The Rev. Antonio Ochoa y Sierra, a former Roman Catholic priest (FORTH, January, page 30), who shares Archdeacon Townsend's headquarters in a rented house in Barranquilla, ministers to the Colombians.

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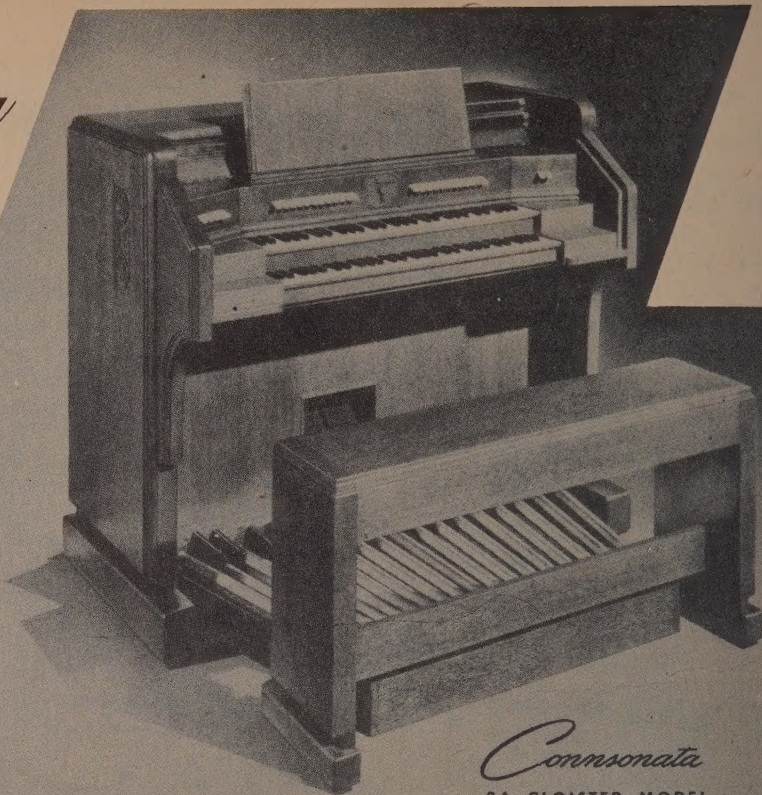
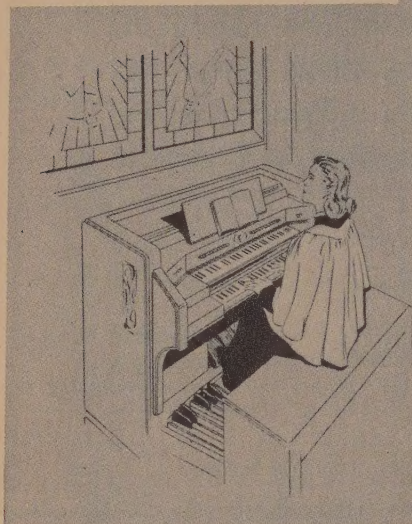
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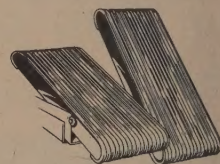
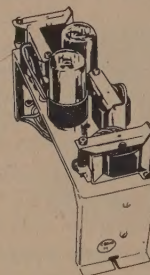
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